



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

pendence of Bahaism on the ultra-Shi'a doctrine of the serial progressive manifestations of the Supreme Intelligence. I have dwelt longer on this example than its intrinsic importance would demand, because, with Roemer's book in hand, Mr. Jordan repeats the common errors which Roemer labored so hard to eradicate. Bahaism is so interesting and important a phenomenon that it deserves better treatment than it receives from its opponents and particularly from its panegyrists.

GEORGE F. MOORE.

HARVARD UNIVERSITY.

THE STUDY OF RELIGIONS. STANLEY A. COOK, Gonville and Caius College, Cambridge, England. The Macmillan Co. 1914. Pp. xxiv, 439.

The object of this volume is to examine general laws of the progress of religious thought and religions in the world. A partial epitome of the argument is given in the author's article, "The Evolution and Survival of Primitive Thought," in *Essays and Studies presented to William Ridgeway* (Cambridge University Press, 1913). The two lines of thought dealt with are the development of religious ideas and the attitude of the individual toward these ideas, especially such as differ from his own. The main thesis of the work is the relation between the individual and his environment.

All progress is through individuals, and the environment is made up of individuals; but the individual is largely shaped by his environment, and this latter, by reason of the fusion of all elements in a community, has a character of its own and may be treated as, in a sort, a separate power. It moves forward as a whole, but its components have each its own rate and character of movement; one part may change considerably while another part may appear to remain stationary, though no part is really completely stationary. As the genesis of any body of thought goes back to an indefinite antiquity, it is necessary for the investigator of any one period to take into account and treat sympathetically all preceding stadia.

For example, what are called "survivals" are not to be regarded as ideas thrust inorganically into an advanced system; rather they are conceptions which, meeting some felt need, have maintained themselves, generally however under new forms. Thus, the old local gods appear in some forms of Christianity and Mohammedanism as saints, able to help and worthy to receive religious worship. So it is with certain cases of apparent retrogression, which are merely the retention of lower ideas by a community not yet prepared to

adopt the ideas of a superior community. A similar explanation applies to phenomena sometimes described as a return to early thought. What really happens is the recognition, always however under different forms, of the validity of certain conceptions as having their roots in human nature. The environment moves slowly and cautiously—men demand continuity in the experiences of life and wish to find their thoughts expressed in the remote past; legal fictions are invented in order to avoid a break with the past; ancient personages are invested with the ideas of later times, and speeches expressing the views of some late historian are put into their mouths.

By reason of the great power of the environment, Cook goes on to say, the influence of personalities is not so great as is sometimes assumed; for every reformer is the product of his social surroundings, and is successful only when these are favorable to his thought. As to the investigator, he must isolate himself, must work out his special point without restraint from others; he cannot, for example, permit himself to be deflected by consideration of the possible consequences of his results. But this isolation is itself a limitation. He, to be sure, is impelled by a force to carry on his researches, but there are other forces at work. Every special study is linked to many others; and just as *esprit de corps* is a psychical reality, so the consciousness of intellectual surroundings is a reality—ideal complete thought can be found only in an ideal individual. Regard for authority is not a survival, it is an element of human nature. And society is always divided into groups; every man belongs to some one group, and it is the extension of the mental areas of groups that tends to produce general harmony. No man can look on his own position as final. It does not follow that a non-religious attitude is the culmination of the advancing thought of an individual or of a nation.

These and kindred topics are illustrated by Mr. Cook from various communal and individual religious experiences. He does not discuss the origin of religion or the histories of systems of religion, nor does he indicate his own preferences beyond the statement that he is in sympathy with the doctrine of evolution and with the methods and results of modern criticism of the Old Testament, and beyond a suggestion that wide comparison may point to the superiority of Christianity over other religions. He inculcates the virtues of historical knowledge, self-knowledge, caution, honesty, and humility—qualities that are universally considered to be necessary to the critic, but are not always apparent in critical writings. The volume

has many interesting remarks, and will be found useful by all students of religions.

CRAWFORD H. TOY.

HARVARD UNIVERSITY.

THE RENAISSANCE, THE PROTESTANT REVOLUTION, AND THE CATHOLIC REFORMATION IN CONTINENTAL EUROPE. EDWARD MASLIN HULME. The Century Co. 1915. Pp. 629.

This book has certain rather striking qualities. It is built upon a well-conceived ground-plan, for which the author expresses his obligations to Professor George L. Burr of Cornell. Its selection of topics to be treated with greater or less fulness shows care and judgment, though such selection is a matter about which no two scholars could ever entirely agree. The point of view is liberal and fair toward all varieties of human effort. On all the numerous subjects passed in review—politics, religion, economic problems, science, literature, art—the author shows a comprehension adequate for his purpose. His style is uncommonly good, clear, and concise, but at the same time enlivened by a prevailing sense of form. Only rarely is he betrayed into fine writing, and such betrayal only hints at the restraint he has elsewhere put upon himself. The general accuracy of statement is shown by frequent but not burdensome reference to authorities and by brief discussion of controverted points.

With all these virtues must be mentioned one or two equally pronounced faults. The plan, excellent as it is, is too complete. A book of this size built upon such a plan must be too inclusive to make an incisive impression. It is seldom worth while to try to say something about everything; but if one must do that, the only safe way is to limit the field. Here the field is very large, and for that reason the treatment, to be effective, should be by careful exposition of leading ideas and typical personalities rather than by any balancing of quantities. One feels that the author is better than his work, and would be glad to have him try his hand at a more specific task. Meanwhile, the volume fills a unique place in the current literature of the Reformation period, and cannot fail to be of service to readers who wish to gain a general view of causes and consequences in that momentous struggle.

EPHRAIM EMERTON.

HARVARD UNIVERSITY.